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CONTENTS.

Benedict XV. Pope
Government of Seminaries and their Discipline

Official
Diocesan Chronology, January, 1916
Lenten Regulations
Missions or Parish Retreats
The Quadragesima Collection
Clergy Fund—Annual Report
January, 1914—January, 1915
January, 1915—January, 1916
Diocesan Collections—1915

Historical and Critical
Life of Cardinal Cheverus
Vatican Finances
The Third Plenary Council of Baltimore
Extracts from Pastoral Letter
The Catholic Church and Americanization
The Mexican Question
The Venerable Oliver Plunket
Y. M. C. A. Methods
1861—Our First Volunteer Soldier
The Catholic Church in Maine

Government of Seminaries and their Discipline

MOTU PROPRIO ON THEIR GOVERNMENT AND DISCIPLINE.

The utility of clerical seminaries for the discipline of the Church appeared so evident from the beginning that the Fathers of the Council of Trent, having compiled in Sess. XXIII, Ch. XVIII, the decrees relating to their constitution, did not hesitate to affirm that the Holy Synod had by the completion of such an undertaking deserved well of the Church even if it had done nothing else, and that they themselves had thereby secured the reward of their labors.

These prelates, therefore, as soon as they had returned to their sees—and furthermore nearly all the more diligent of the Bishops, among whom is worthy to be remembered the Blessed Barbarigo, luminary of the church of Padua—in putting into practice the reform of Christian life, had nothing more at heart than to give effect to that salutary ordinance of the Council and to devote all their energy to the establishment of seminaries in their own dioceses and to complete their foundation by the best laws.

The Holy See on its side showed how much it appreciated this, not only by the foundation of the Roman Seminary which it never neglected to cultivate with particular care, but also by establishing a special Congregation of Cardinals which had charge of seminaries throughout the entire world. And if afterwards this office was divided and assigned in part to the Sacred Congregation of the Council and in part to that of Bishops and Regulars, the Roman Pontiffs in nowise lessened on that account the olden care for seminaries; indeed, whether by making provisions regarding the dioceses subsequent to the usual reports, or by approving the constitutions of some religious communities, or by speaking to the Bishops when they came to Rome according to the prescriptions of the canons, they never once neglected to interest themselves in the seminaries and in their condition.

For this provision was principally made by our predecessor of saintly memory Pius X., who in the various ordinances enacted by him in the constitution "Sapienti Consillo" regarding the reform of the Roman Curia, assigned everything which

concerned "the government, discipline, administration and studies of seminaries" to that Sacred Congregation of which the Supreme Pontiff himself is president, and whose function it is to keep watch over everything "which relates generally to the government of the several dioceses," that is to say, to the Sacred Consistorial Congregation.

The mass of business to be transacted by that Sacred Congregation having, however, grown beyond measure, and the care of the seminaries every day demanding greater attention, it has seemed opportune to us to seek some new provision for the direction of their discipline. Once already, when the new reform of the Roman Curia was in preparation, the constitution of a special congregation to preside over seminaries was thought of; but the circumstances of the times having hindered the effectuation of such a design, we think it well to recall it into force, not in such wise, however, that the treatment of matters concerning seminaries is to be considered withdrawn and entirely detached from the sacred Consistorial Congregation, for we wish that the one congregation and the other should be united by a certain bond.

Matters having therefore been maturely considered, having consulted some of the Cardinals, we by the Apostolic Authority decree and enact as follows:

1. There shall be a special Sacred Congregation for seminaries on the same footing as the other Sacred Congregations of the Roman Curia, and to it shall belong everything relating to seminaries which has hitherto been dealt with by the Consistorial Congregation, so that in future the intellectual and moral education of clerics shall be of its competence.

2. To the functions of this Sacred Congregation shall be added the functions of the Congregation of Studies, and therefore it shall be called "Of Seminaries and of Universities."

3. The Prefect of this congregation shall be one of the Cardinals of Holy Roman Church, and he shall have a secretary with a fitting number of officials.

4. He who becomes Prefect of the Sacred Congregation shall be officially included amongst the Cardinals of the Sacred Consistorial Congregation, and the Secretary amongst the Consultors. In like manner the Cardinal Secretary of the Sacred Consistorial Congregation shall be included officially amongst the Cardinals of the new congregation, and the assessor amongst the consultors.

5. The Cardinals who at present belong to the Sacred Congregation of Studies shall be considered as belonging by right to the new congregation of seminaries and of universities. To these shall be added our Cardinal-Vicar whilst he holds his office.

6. We will and ordain that the laws for seminaries, both diocesan and regional, promulgated by our predecessor of saintly memory and approved by us, be diligently observed in all their details in such wise that in the government, discipline and studies of seminaries nothing shall be considered changed.

All this we enact and ordain, any contrary disposition whatsoever even though worthy of special mention notwithstanding.

Given at Rome from St. Peter's, November 4, 1915, on the Feast of St. Charles Borromeo, highly deserving as regards the education of the clergy, in the second year of Our Pontificate.

BENEDICT XV. POPE.

At the Grave of DeSmet

Here where the shallow valley breaks
  Into low hills of wood and wheat,
His unaccustomed rest he takes,
  With meekly quiet feet,
Who traversed mountain, plain, and tide
  With anxious and unthinking pace
To minister, Angel-called, beside
  The death-bed of a race.

With Bread and Wine and Life he fared
  By lonely trails to far tepees
And soothed and comforted, nor spared
  His Christ-like energies:
He ranged the wide world sorrowing,
  A begging pilgrim; while he prayed
To stop injustice and to bring
  His Indian brother aid.

Now with his brethren on this knoll
  His tent is pitched at last. 'Tis right;
He loved this silence of the soul,
  As of a mountain height,
Whence strong-winged spirits, born to soar,
  Can scan aerial tracts untrod,
And with great love seek to explore
  The Endlessness of God.

James J. Daly, S. J., in The Indian Sentinel.

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Diocesan Chronology, January, 1916

1. Saturday. Feast of the Circumcision of the Infant Saviour.
   Ten Postulants received the "Holy Habit of Religion" at the Mother House of the Sisters of Mercy, the Rt. Rev. Bishop officiating and preaching.
   Rt. Rev. Mgr. Arthur D. Hamel becomes Rector of St. Joseph's, Biddeford.

2. Sunday. Feast of the Holy Name of Jesus.
   Large number of Knights of Columbus assisted in a body at Mass in the Cathedral and received Holy Communion.
   Annual parade of Catholic men from all the parishes in Portland to the Cathedral, and sermon by the Rt. Rev. Bishop. Severe snow storm did not interfere to any notable degree.
   Good reports in local Portland papers.

7. Rt. Rev. Bishop was present at the funeral Mass of the late Rt. Rev. Thomas F. Doran, DD., Auxiliary Bishop, Providence, R. I.

17. Hon. John B. Madigan of Houlton appointed to the Supreme Court of Maine by His Excellency, Governor Curtis, the first Catholic to be a member of that Court.

20. Canonical Concursus for the vacant Rectorship of St. Hyacinth's, Westbrook, held at the Catholic Institute in Portland.
   Meeting of the Corporations of St. Elizabeth's R. C. Asylum, the St. Denis Academy and of St. Joseph's Convent and Hospital.

25. Two large lots of land on the Main street at Westbrook, purchased for a future new parish Church and School.

26. Meeting of the Catholic lawyers and doctors of the city of Portland at the Catholic Institute; address on "Catholic Ideals" for professional members of the Church.

30. Sunday. Rt. Rev. Bishop visited St. Dominic's and Sacred Heart Church to give the report on Calvary Cemetery.

NOTES: Rev. T. P. Linehan, P. R., of St. Mary's, Biddeford, had a severe attack of grippe during two weeks. Rev. John O'Dowd of the Sacred Heart Church, Portland, was stricken down by pneumonia, and was in a very dangerous condition for a few days.

DIOCESAN APPOINTMENTS, FEB. 1, 1916

Rev. Philip Desjardins of Skowhegan to be permanent Rector of St. Hyacinth's, Westbrook.

Rev. J. L. Renaud of St. Luce, Frenchville, to be Rector of Notre Dame de Lourdes of Skowhegan.

Rev. Thomas Bergeron of Notre Dame Church, Waterville, to be Rector of St. Luce, Frenchville.

Rev. Joseph Drolet of St. Joseph's, Biddeford, to the Church of Notre Dame, Waterville.

Rev. Aimi Giguerre, from Westbrook, to be assistant at St. Joseph's, Biddeford.

Rev. V. Nonorgues from St. Mary's, Lewiston, to be assistant at St. Joseph's, Biddeford.

Rev. N. Canuel to be assistant of St. Mary's, Biddeford.

Lenten Regulations

For the Holy Season of Lent, March 8–April 23, 1916.

1. All the days of Lent, except Sundays, are fast days, on which only one meal and a collation are allowed.

2. By Apostolic dispensation the use of flesh meat is allowed, once a day on all Mondays, Tuesdays, Thursdays and on all Saturdays except the second and last. On Sundays the use of meat is not limited as to the number of times.

3. The use of flesh meat and fish at the same meal is not allowed on any Sunday or week day during Lent.

4. The use of eggs, butter, milk and cheese is allowed at any meal and at the collation during Lent.

5. By Apostolic Indult of May 25, 1897, the following other dispensations are granted:

(*a*) In the morning a small piece of bread may be taken with tea, coffee, chocolate and the like;

(*b*) Those who are obliged to take dinner in the evening, are allowed to take the collation, that is about eight ounces of food, in the morning;

(*c*) Lard or fat rendered from any kind of meat may be used in preparing food on any day of Lent and on any day of fasting or abstinence throughout the year;

(*d*) The use of flesh meat, granted once a day to those who fast, is not limited in the number of times to those who are exempt from the law of fasting.

6. The following persons are exempt from fasting: the aged and all who are in a feeble condition of health; all under twenty-one years of age; women bearing or nursing children; all whose employments are so arduous or exhausting that they cannot fast without grave injury to health or serious interference with daily work.

7. Another Indult of the Holy See, granted March 15, 1895, for ten years and renewed on February 8, 1905, for ten years, allows all working people and their families the use of flesh meat once a day (or oftener if they are exempt from fasting) on all days of abstinence during the year, except Fridays, the first and last Wednesday of Lent, Holy Saturday and the Vigil of Christmas. Flesh meat and fish however, are not allowed at the same meal. All who make use of this privilege are urged to do some act of penance.

Chancery Office, February 10, 1916.

Missions or Parish Retreats

Feb. 10, 1916.

Rev. Dear Father:

It is the spirit of the Church and the rule or tradition of the Diocese that a special Mission or Retreat for all the faithful be given once every four years in every Parish.

Conditions may demand such extraordinary spiritual exercises oftener in some places, but that span of years should never be greater.

If there has not been such a Mission, you are hereby instructed to provide one during the present year and, as far as possible during the Holy season of Lent or Advent.

In Portland this year, during the week, April 2 to 9, a Retreat for men will be given simultaneously in all of the five Churches by the Redemptionist Fathers.

A similar method might be adopted in all our cities of two or more Parish Churches, thus showing forth the exactness, unity, strength and fruits of the Moral Law and the spirit of Church discipline upon all our Catholic people and give good example to all outside the Church.

Special Missions for non-Catholics may not always be wise or feasible, but special invitation to all people should be given on the occasion of these Missions or Retreats.

Preach the Gospel to every creature is the Apostolic mission from the Sacred lips and heart of our Lord.

The conscience of Pastors and of all priests is surely involved in this sacred duty.

Yours Sincerely in Christ,

Louis S. Walsh,

Bp. Portland.

The Quadragesima Collection

Bishop House, Portland, Feb. 10, 1916.

Rev. Dear Father:

The annual collection for the Propagation of the Faith in foreign Pagan lands and among the Negroes and Indians of America will be announced on Sunday, March 5, and taken up at all the Masses on Sunday, March 12.

The ravages of the war in Europe have not only injured the work of the Missions in Africa, Asia and Oceanica by the withdrawal of thousands of missionaries, but have closed up the fountain sources of mission support in France, Belgium, Poland and the German-Austrian Empires, that are the scenes of actual warfare.

Hence a special appeal has come from the Holy See, from the Bishop in all these countries and from the Society of the Propagation of the Faith, urging greater generosity if possible on this occasion.

It will also be a good occasion to explain the general work of Missions and of the Holy Childhood in our Diocese and urge the coöperation of all by giving at least one cent every Friday of the year for these two great works of Faith and Charity.

With all Apostolic Blessings for the cheerful, generous givers, I am

Yours Sincerely in Christ,

Louis S. Walsh,

Bp. Portland.

Clergy Fund—Annual Report

Annual Statement January, 1915 to January, 1916.

RECEIPTS.

Balance on hand Jan. 1, 1915	$13,394 60	
Subscriptions	1,560 00	
Interest, Savings Banks	461 24	$15,415 84

EXPENSES.

Rev. E. Etenaud (pension)	$300 00	
Rev. D. Marchand	200 00	
Rev. C. Collins	250 00	
Rev. G. Johnson	15 67	
Rev. J. Driscoll	167 14	
Rev. C. Cassidy	100 00	
Printing and Administration	75 00	1,107 81
		$14,308 03

STATEMENT OF ASSETS.

Deposits in Savings Banks	$11,912 29	
Loan to Church in Diocese	1,000 00	
Cash on hand in Chancery	1,395 74	14,308 03

Annual Statement January, 1914 to January, 1915.

RECEIPTS.

Balance on hand Jan. 1, 1914	$12,948 35	
Subscriptions	420 00	
Interest, Savings Banks	444 58	
Interest on loan	50 00	$13,862 93

EXPENSES.

Rev. E. Etenaud (pension)	$300 00	
Rev. D. Marchand	50 00	
Rev. J. Power	43 33	
Printing and Administration (Chancery)	75 00	468 33
		$13,394 60

STATEMENT OF ASSETS.

Deposits, Savings Banks	$11,451 05	
Loan to Church in Diocese	1,000 00	
Cash on hand in Chancery	943 55	$13,394 60

Diocesan Collections—1915

	Lenten.	Good-Friday.	Holy Father.	Higher Education.
Portland—Cathedral	$292 25	$42 82	$513 19	$255 65
St. Dominic	175 80	55 35	300 00	170 00
Sacred Heart	65 00	6 00	69 00	56 00
St. Joseph	35 00	3 50	47 00	13 00
St. Peter's (Italian)	3 00	3 07	15 00	2 50
Auburn	17 00	5 00	25 00	15 00
Augusta—St. Augustine	40 50	18 68	50 00	20 00
St. Mary	38 00	10 54	54 00	40 00
Bangor—St. John	50 00	45 00	130 00	63 00
St. Mary	140 00	33 00	210 00	135 00
Bath	37 70	8 00	50 00	51 00
Belfast	10 00	–	30 00	10 00
Benedicta	9 25	4 20	25 00	8 00
Biddeford—St. Andrew	49 70	23 48	122 00	25 00
St. Joseph	58 07	19 50	100 00	24 85
St. Mary	107 00	17 00	126 91	100 00
Old Orchard	–	–	30 00	–
Biddeford Pool	–	–	24 83	–
Brunswick	28 20	15 00	92 50	24 15
Bar Harbor	11 35	1 75	125 00	17 08
Grindstone Neck	–	–	15 00	–
Calais	33 00	3 50	50 00	27 00
Caribou	11 50	5 70	14 79	14 75
Chisholm	15 40	5 60	35 00	8 25
Daigle	1 25	2 43	2 10	1 75
Dover	6 00	3 15	7 00	6 00
Dexter	14 00	5 00	15 00	10 00
Eagle Lake	5 00	3 00	10 00	5 00
East Millinocket	6 20	3 00	13 00	4 00
Eastport	73 62	3 62	112 52	85 88
Pembroke	–	–	16 77	–
Ellsworth	15 00	3 50	25 00	10 00
Fairfield	13 25	5 00	15 00	15 30
Farmington	10 69	4 00	10 00	5 00
Rangeley	–	–	10 00	–
Ft. Fairfield	10 37	2 38	16 35	16 40
Ft. Kent	30 00	15 00	40 00	20 00
Gardiner	55 20	10 46	65 00	37 24
Greenville	3 50	2 57	4 15	2 18
Hallowell	22 43	2 93	25 03	20 91
Richmond	3 30	–	7 37	3 00
Houlton	32 75	23 36	67 31	29 10
Jackman	10 00	5 00	10 00	7 00
Kennebunk	14 00	–	60 00	10 00
Kingman	6 90	1 40	9 50	2 17
Lewiston—St. Joseph	75 00	11 29	100 00	50 00
St. Mary	26 00	23 00	67 00	30 00
St. Patrick	150 00	35 00	275 00	110 00
St. Peter	45 59	11 27	71 96	43 00
Lisbon	14 00	4 00	15 93	7 85
Lisbon Falls	12 00	4 00	40 00	8 00
Lille	10 00	7 00	17 00	8 00
Lubec	4 00	2 00	8 00	7 50
Machias	9 37	1 00	12 43	9 15
Madison	21 45	12 20	44 00	9 00
Millinocket	25 40	13 30	45 70	13 86
North Caribou	12 00	11 38	15 00	10 50
North Whitefield	5 40	2 78	16 72	8 00
North Vassalboro	4 87	2 89	12 50	4 00
Pittsfield	4 13	–	8 00	2 00
Old Town	47 85	14 17	60 00	25 81
Orono	36 50	14 05	67 75	25 06
Presque Isle	9 50	3 75	13 50	26 50

	Lenten.	Good-Friday.	Holy Father.	Higher Education.
Rockland	$41 00	$10 00	$59 00	$35 00
Camden	–	–	30 00	–
No. Haven	–	–	25 00	–
Rumford—St. Athanasius	41 60	11 46	84 00	34 00
St. John	51 25	32 36	50 00	25 00
St. Agatha	18 00	3 00	39 50	11 75
St. David	6 85	9 97	20 50	12 07
St. Francis	2 50	2 00	6 00	2 50
Sanford	56 16	25 21	61 95	36 79
Sheridan	4 70	2 05	6 25	7 00
Skowhegan	53 28	10 34	68 49	50 13
South Berwick	47 13	9 13	36 70	20 50
Kittery	2 00	–	5 00	2 00
York Beach	–	–	25 00	–
York Harbor	–	–	25 00	–
South Brewer	25 00	9 00	35 10	35 65
South Portland	20 00	8 25	83 25	20 55
Springvale	12 03	1 51	15 00	2 47
Thomaston	–	–	10 00	–
Upper Frenchville	13 20	6 30	26 14	15 00
Van Buren	26 25	23 50	67 50	21 50
Wallagrass	7 25	5 50	10 00	9 75
Waterville—St. Francis	70 00	21 00	125 00	73 00
Notre Dame	26 45	20 31	43 35	11 00
Sacred Heart	75 00	15 00	70 00	25 00
Westbrook	137 00	20 00	300 00	90 00
Woodland	9 12	4 07	25 00	10 00
Winn	7 00	–	5 00	6 50
Winterport	5 00	35	8 54	3 00
Winthrop	5 00	3 00	13 75	8 00
Yarmouthville	6 50	5 18	12 50	7 00
South Paris	7 00	3 00	5 50	5 00
			$5,083 83	
Special donations	.....	.....	186 66	–
Totals	$2,855 51	$857 06	$5,270 49	$2,349 49

SUBSCRIPTION OBLIGATIONS.

Subscribers to any publication must remember that they cannot settle their account by refusing to receive it or by canceling their subscription. No paper or magazine of any standing will try to force itself on an unwilling subscriber, but it certainly has a right to expect any subscriber who wishes to discontinue, will have the common courtesy to notify the proper authority and settle the amount due. Their position is then honorable, and they may reasonably request that their subscription be canceled.

Life of Cardinal Cheverus

The summer season of 1802, doubtless proved an anxious one to the two devoted priests in charge of the New England mission, for the rising walls of their new church on Franklin street taxed their slender resources to the utmost, especially since Dr. Matignon was most adverse to contracting any debts, if indeed Catholic credit at this early date in our history would have justified modern methods of building, he nevertheless felt it best to clear the work as fast as the building advanced.

To accomplish this purpose, it was necessary to travel again and again over the New England ways, seeking out the isolated and distant families, carrying to them the consolations of their holy faith, receiving with a grateful hand the free but small offering of the oft-time needy settler whose heart beats were ever in unison with those of his pastor and worthy assistant for the success of holy mother church in the heart of the Commonwealth. In the prime of his usefulness, John de Cheverus was now thoroughly familiar with the field of his choice. He knew by name the various families even to the youngest member of the circle. For the most part their home was his, and many were the happy moments spent about the humble firesides of the early Catholic colonists, by the devoted missionary at the close of a toilsome day. Mile after mile of the not too frequently travelled roads had perchance been passed by the toil worn priest; the driving snow or overhanging forest branches had perhaps impeded his progress; the cold spring or autumn rains had found him not altogether protected; the burning heats of summer had beaten on him as, mission pack in hand, he had pursued his weary way. The Catholic home was to him a haven of rest; here after night fall he could mingle with the pioneers of the faith, the young and the aged, could talk in all confidence of his hopes and fears, could recall the traditions of home, of Ireland, of France; here before the wide open fireplace, whilst the frugal evening repast hung on the long crane, or reposed in the old time oven before the blazing roots from the recently cleared fields, whilst the busy housewife deftly arranged the hospitable board, how often did he gather the children of the faith, the youthful scions of the household, the Christian men and women of a future generation, to tell them in language simple and clear, something about the mysteries of their holy faith, the Sacramental consolations they had so seldom experienced, illustrated by tales showing the fidelity and devotion of their forefathers during the trying days of persecution when it was a crime to profess and practice the eternal truths.

In his after career, John de Cheverus used often to revert to scenes and memories of his missionary days among the early Catholic families of New England, for amid the many cares and responsibilities of his exalted position, it would seem that he loved to live again in the haunts of memory the days of his priestly life in behalf of the poor and the lowly, in the cabin homes of our Catholic people scattered as they were from the banks of the St. Croix to the southern confines of New England.

Happy days in truth they were! free from all cares save the anxiety of the humble missionary to hold his children in the faith, to direct the footsteps of youth and age along the ways which lead to life eternal. The burning thirsts and fatigues of life were as naught, compared with the consolations which in the designs of Divine Providence were thrown here and there to lighten life's toilsome way. Did the illustrious churchman in after years regret the days of old? His life as we now and then get a glimpse of it, amid the great affairs of State, and scenes of grandeur would seem to answer yes. Not that he had not done his best, but that he missed the simplicity, the heart to heart life which had been his during his missionary career in America. With formality, and all those marks of merely earthly dignity laid aside, the missionary finds himself like his Divine master, at home among the rank and file of the faithful, able to mingle without loss of cast with such as were our Savior's consolation. John de Cheverus was loath to leave these truly happy days even to return to scenes so agreeable amid the vine clad hills of his own dear native land. The thought of such an event or the mere mention of its possibility brought pangs of sorrow to the many who had learned to look for his coming from year to year to gladen their exile homes. Their devoted priest was nevertheless a man whose sense of duty did not reckon costs,—who sought in all things the will of his Creator. Like other men, he had of course that love of home and kindred, that longing for the native soil that is common to the human heart, but to Father Cheverus this could only come along the path of duty, and the moment had now arrived when he must lay aside all earthly considerations, and seek to know the will of God.

He had left France as we have seen during the stormy days of the "Reign of Terror." In common with many other noble and heroic men and women, he had sought that safety in exile which was denied him amid the scenes of home. France then as she has since done, had turned her official back on the best and noblest of her sons and had driven them to perform in foreign lands those heroic deeds that might well glitter in golden letters in her annals. Fortunate were the days that gave to America such men as Cheverus, Matignon, the good Sulpicien fathers, and many other whose sacrifices in the behalf of truth

may perhaps be forgotten by an ungrateful world, but which yet shine in all their brilliancy before the great Eternal Throne!

The ten years that had now passed since John de Cheverus had sought safety in distant climes, had been a "Decenium Luctuosum," a sad awakening to his dear native land. France had seen the triumph of crime and debauchery, had drank the bitter cup to the very dregs. Out of the abyss of rapine and plunder came the rule of the Corsican. To have order, Napoleon saw that a religious basis was necessary; turning to the only power that could guarantee any stability, the concordat between France and the Holy See was the result. Although not altogether satisfactory to the Caholic church, this famous measure gave her a legal existence, and permitted her to begin anew her mission of salvation. As conditions began to adjust themselves to the new order, the devoted sons of France returned one by one from their exile to take up again their duties as leaders in the army of the Lord. Every letter from the loved ones at home brought to Father Cheverus an urgent appeal to return. His ecclesiastical superiors, his father, his near and distant relatives were all insistant, so that between his duties as a priest on the mission, the importunities of his parishioners not to leave them, and the deeply touching letters from home, the good priest hardly knew which way to turn.

In the midst of his perplexities, he bethought himself of one whom he had not as yet met, but whom he learned to love and revere, the kind hearted Bishop of Baltimore, the illustrious John Carroll. With that confidence which always characterized his relations with his Bishop, John de Cheverus decided to lay the burden of his troubles on one in whom he had ever found a sympathetic cord. His letter which is a filial one, showing his sentiments and dispositions, his entre willingness to conform to the will of God, reads as follows:

"Boston, March the 31st, 1803.

Right Rev. Sir:

My mind is perplexed with doubt, my heart full of trouble and anxieties. Duty, respect, and confidence bid me apply to you for advice and comfort.

I received last week, a letter from the Vicar-General of the former Bishop of Mans, my diocesan Bishop who died three years ago. On the Bishop's decease, this same Vicar-General was appointed by the Sacred College, Vicar Apostolic to govern the vacant diocese, and now the new Bishop has named him his Vicar-General. His letter to me bears the date of June 10th, 1802. Three copies of it have already been sent, one of which has only reached me a week ago. He writes as follows:

'You should not hesitate any longer. We have a dear Bishop, Monseigneur Gidel, formerly suffragan to the Bishop of Treves. He is about to take possession. He will first define the limits

of the parishes, then will appoint the pastors. You do not intend to renounce your country and your diocese; hence if you have not changed your mind, I trust that the receipt of this will see you on your way home. We must re-establish the Church in our country, and your assistance is essential to this great task,—so hesitate no longer.'

The Vicar-General, DuPerrier alludes to what I wrote him before the articles of the Concordat were known. At that time he begged me to return to my parish, but I answered that being usefully employed here, and at the same time being exposed to find another pastor appointed in my parish, I thought it better to defer my return, even though it was not my intention to forsake either my country or my diocese.

My father and other relatives who have since written, begging me to return to France immediately, refer to the letter of Monseigneur DuPerrier as a positive order from my ecclesiastical superior; but for my part, I do not see it in that light, but merely as a strong appeal for my return.

My father writes:

'If a father may presume that he has yet any authority over a dear son, it is now time to use it, and to ask him to come at once to the bosom of a family so long anxious to welcome him, to the arms of a father to whom he will thereby give ten additional years of life.'

In consequence of these letters I had resolved to return to France next May, and was about to write you to that effect, but the whole congregation here has shown such grief, and have so strongly presented their cause to me that I have promised to remain until next fall, if you think that I can conscientiously do so. I am even willing to remain in this mission, if in your opinion, the good of religion requires my presence here. In this case I shall beg of the Almighty to give myself and my dear father the strength to make this sacrifice.

Dr. Matignon is unwilling to advise me in a case wherein he is so interested; he continues however to pray that I may remain.

For the present please write whether you think I can at least remain until next autumn. The rest may be settled when we shall have the happiness to see you in Boston. The hope of then seeing you would be a sufficient motive for delaying my departure for France.

I must however observe that it is uncertain whether I am to be reappointed to my former parish, which under present circumstances I do not wish; I even have some objections to the oath, although, since the decision of the Holy See, I think I could if necessary get over that difficulty.

Forced by the importunities of my father, I promised at least to go and pay him a visit this spring, but I had no idea then that the church would be ready for consecration, and that we should be honored with your visit.

Since you have been so kind as to express a wish to know me personally, I beg to assure you that the day on which I have the opportunity of paying you my respects will be a happy one for me.

As I should write as soon as possible the Abbé DuPerrier and my father, I trust you will kindly excuse me if I request the favor of an immediate answer.

Begging your prayers and blessing, I have the honor to be with the most profound respect

Right Rev. Sir

Your most obedient and humble servant,

JOHN CHEVERUS."

Dr. Matignon's experience as a Seminary director, enabled him to thoroughly understand his youthful assistant's position. His long associations with young men in the schools of France, especially at the Sorbonne and Orleans, gave him that insight into their very nature, rendering thereby most apparent to the experienced eye of their director, their motives and aspirations. He had found Father Cheverus loyal in every sense of the word to his pastoral authority, consequently an zealous laborer in the vineyard of the Lord. He was fully cognizant of his inmost sentiments, and knew that the one wish dearest to the heart of his faithful colaborer was to comply with the will of God. But fearing lest his personal interests, both in the bonds of friendship which so firmly united them, as well as in the welfare of the Catholic people so strongly attached to Father Cheverus, Dr. Matignon believed it best to lay the question before Bishop Carroll, who seeing only the welfare of the Church, could bring the proper influence to bear on his priest whom he well knew would follow the path outlined by his Bishop.

Writing from Boston under date of April 1st, 1803, after dwelling at length on parish matters, Father Matignon said: "I believe it my duty to add a few words to what Father Cheverus and the congregation wrote you yesterday.

"You are the only one, Bishop, who can keep here not only for a few months, but for the rest of his life, a missionary beloved by all, whose place it will be impossible to fill, and whose departure will completely discourage me, and throw all our people into mourning. Your decision will settle his doubts, will be for him the voice of God, and will afford him a legitimate response to all the letters that have been written him.

"It seems to me that you have every reason to tell him frankly that the good of the mission, and the designs of Divine Providence demand that he remain here, at least until you are able to visit us; that having resigned his parish at home in response to the demands of the French government, and having obtained his exeat from his deceased Bishop, the bonds which formerly attached him to his native diocese no longer exist.

"As for the Vicar-General's letter written on the same enclosure with that of his father, bearing no special commission from his new Bishop, or mention of his former parish, I would regard as having been written in response to his family's wishes, rather than an expression of the will of his ecclesiastical superiors. I am unable to insist as strongly as I would wish on his remaining, because I promised him about a year ago, that I would not oppose his return to France, this spring.

"The more I reflect, the more convinced I am of his having evidently been destined for this mission. The strong inclination he has of consecrating himself to it, notwithstanding the multitude of human motives which naturally turn his thoughts towards France, his perfect mastery of English, his special fitness for the missions of this country, all proclaim his worth.

"That we are as one in the bonds of the most tender friendship is very conducive to our work here. Damariscotta, our rising mission to the East now very promising, will surely fail if not continued for some years yet under his fostering care; finally the Indian tribes in such good condition since his landing in America, seem to have been providentially arranged so as to render his stay necessary, all of which, the length of this letter does not permit me to develop in detail, persuade me that his field of labor is here.

"But it is your place, Bishop, to make this clear to him; thus you will crown or put the finishing touch on the wishes of all our Catholics, many of whom have shed tears at the very mentions of his departure; thereby you will give me a new lease of life besides doing a world of good to every part of your diocese."

THE ORPHANS.

A lecture on the "Papacy in Peace and in War" will be delivered in City Hall Auditorium, Portland, Maine, March 26th by the Hon. W. Bourke Cochran of New York City. The proceeds of this evening's entertainment are destined for the support of the orphan children of the Diocese of Portland, and the fact that the meeting is to take place under the auspices of the Knights of Columbus, as well as the fact that the lecture on this deeply interesting subject is to be given by Mr. Cochran, one of the most eloquent speakers if not the best on the American platform today, should guarantee a crowded house, and a goodly sum for the support of the little ones who depend for their existence on the charity of the faithful.

Vatican Finances

There appeared recently in the Washington Post, a paper published at Washington, D. C., a cable dispatch from Rome giving a very misleading impression as to the actual financial condition of the Holy See. As the report like many others eminating from the same sources, evidently had for its purpose, the involving of the Holy Father in difficulties with the warring nations, the Apostolic Delegate to the United States, deemed it wise to contradict categorically the statements published in the Washington papers, and copied by many other publications in different parts of our country.

The dispatch which appeared in the Washington Post under date of Feb. 6, 1916, was as follows:

"Rome, Feb. 5.—(Special Cable to the Post.)—The Vatican is threatened with serious financial difficulties owing to the decreased contributions from both belligerent and neutral countries, the Agenzia Informazione stated today. The Vatican budget for 1915 closed with a deficit of nearly $5,000,000.

"The ready money in the United States is being invested in the highly profitable business of speculating in war munitions securities. Nearly all permanent Vatican funds were invested in Austria at the outbreak of the war. The depressed value of the Austrian securities has greatly reduced the actual income."

To the above dispatch the Apostolic Delegate, the Most Rev. John Bonzano, replied at once:

"Editor Post: On page 14, column 5, of this morning's Post, under the heading, 'Money Needed by Pope,' I find printed a special cable to your paper from Rome, containing a quotation from the Agenzia Nazionale, which I would beg of you to kindly deny in your paper in my name. It is simply fantastic and ridiculous to assert that the Vatican budget for 1915 closed with a deficit of nearly $5,000,000. Neither the income nor the expenditure of the Vatican ever reaches such a fabulous sum.

"Furthermore, I am in a position to know, and can therefore emphatically denounce as utterly false and misleading the statement that 'the ready money in the United States is being invested in the highly profitable business of speculating in war munitions securities.'

"The only vestige of truth in the cable dispatch is the assertion that the meager income of the Vatican, which comes mostly from the charity and generosity of the Catholic people through-

out the world, has decreased on account of the war. And yet notwithstanding this decrease of revenue, the Pope has managed to contribute, as reported by the newspapers, hundreds of thousands of lires for the alleviation of people suffering from the war in belligerent countries or stricken with disaster in other places. Quite recently he gave through me 10,000 lire to the bishop of Carceres, Philippine Islands, to help repair the damages caused by the cyclone that swept over the bishop's diocese last summer.

"You will do me a favor by publishing this communication in the next issue of your paper. I am,

"Yours respectfully,

"JOHN BONZANO, Apostolic Delegate."

SUBSCRIPTION NOTICES.

We are now sending our subscribers bills for the amount due on their subscriptions to the Maine Catholic Historical Magazine. Should their accounts seem large, we would ask them to recall that this publication first appeared in July, 1913, at which time, the subscription list of the "Catholic Opinion" was purchased by the Rt. Rev. Bishop for the diocesan magazine. According to this list, we found that many had paid in advance, while a large number had, for several years, been in arrears. When the "Catholic Opinion" suspended publication, a large sum was due its publisher for which due allowance was made in the purchase of this paper. The various accounts yet unsettled are to be paid to the Maine Catholic Historical Magazine as soon as possible, so that the work may be continued.

Should any subscriber believe that there is any mistake in his account as rendered, he has only to kindly notify us by return mail, and we will do our best to correctly adjust the matter.

The Third Plenary Council of Baltimore

By request we are reprinting in our present issue, two selections from that most excellent "Pastoral letter of the Archbishops and Bishops of the United States, Assembled in the Third Plenary Council of Baltimore, to the Clergy and Laity of their Charge," and would respectfully remark in this connection, how remarkably appropriate these soul stirring words are to present conditions, even though nearly a third of a century has elapsed since they were addressed to the members of the American Catholic Church. The passing of these many years has also witnessed the departure of nearly all the illustrious Fathers who took part in this noted assembly. Of the seventy-two Archbishops and Bishops who gave their approval to these deeply instructive extracts, their Graces, Archbishops Spalding and Keane, are living in well earned retirement, three only are in active services, namely, The Rt. Rev. Alphonse J. Glorieux, Bishop of Boise, Idaho,—the Rt. Rev. Henry P. Northrup, Bishop of Charleston, South Carolina, and the illustrious American, who as Apostolic Delegate presided over the deliberations of the American Church, His Eminence, James Cardinal Gibbons, Archbishop of Baltimore.

"Education of the Clergy.

One of our first cares has been to provide for the more perfect education of aspirants to the holy priesthood. It has always been the Church's endeavor that her clergy should be eminent in learning. For she has always considered that nothing less than this is required by their sacred office of guarding and dispensing Divine truth. "The lips of the priest shall keep knowledge," says the Most High, "and the people shall seek the law at his mouth" (Malch. ii., 7). This is true in all times; for no advance in secular knowledge, no diffusion of popular education, can do away with the office of the teaching ministry, which Our Lord has declared shall last forever. In every age it is and shall be the duty of God's priests to proclaim the salutary truths which our Heavenly Father has given to the world through His Divine Son; to present them to each generation in the way that will move their minds and hearts to embrace and love them; to defend them, when necessary, against every attack of error. From this it is obvious that the priest should

have a wide acquaintance with every department of learning that has a bearing on religious truth. Hence in our age, when so many misleading theories are put forth on every side, when every department of natural truth and fact is actively explored for objections against revealed religion, it is evident how extensive and thorough should be the knowledge of the minister of the Divine Word, that he may be able to show forth worthily the beauty, the superiority, the necessity of the Christian religion, and to prove that there is nothing in all that God has made to contradict anything that God has taught.

Hence the priest who has the noble ambition of attaining to the high level of his office, may well consider himself a student all his life; and of the leisure hours which he can find amid the duties of his ministry, he will have very few that he can spare for miscellaneous reading, and none at all to waste. And hence, too, the evident duty devolving on us, to see that the course of education in our ecclesiastical colleges and seminaries be as perfect as it can be made. During the century of extraordinary growth now closing, the care of the Church in this country has been to send forth as rapidly as possible holy, zealous, hard-working priests, to supply the needs of the multitudes calling for the ministrations of religion. She has not on that account neglected to prepare them for their divine work by a suitable education, as her numerous and admirable seminaries testify; but the course of study was often more rapid and restricted than she desired. At present our improved circumstances make it practicable both to lengthen and widen the course, and for this the Council has duly provided.

We are confident beloved brethren that you feel as deeply interested as ourselves in the accomplishment of these great results. This you have hitherto manifested by the zealous liberality by which you have enabled us to build and support our seminaries; and we are well assured that you will not be found wanting should even greater efforts be necessary, to enable us to make the education and usefulness of the clergy as perfect as we desire. In the future, as in the past, look upon your annual contribution to the Seminary fund as one of your most important duties as Catholics, and let your generosity be proportioned to the dignity and sacredness of the object for which you offer it.

And here we remind those among our Catholic people to whom God has been pleased to give wealth, that it is their duty and their privilege to consider themselves the Lord's stewards, in the use of what His Providence has placed in their hands; that they should be foremost in helping on the work of the Church of Christ during life, and make sure to have God among their heirs when they die; and we recommend to them as especially useful the founding of scholarships, either in

their diocesan or provincial Seminaries, or in our American College in Rome, or elsewhere, as circumstances may suggest.

Christian Education.

Scarcely, if at all, secondary to the Church's desire for the education of the clergy, is her solicitude for the education of the laity. It is not for themselves, but for the people, that the Church wishes her clergy to be learned, as it is not for themselves only, but for the people that they are priests. Popular education has always been a chief object of the Church's care; in fact, it is not too much to say that the history of the Church's work is the history of civilization and education. In the rude ages, when semi-barbarous chieftains boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus from the barbarous tribes of the middle ages, she built up the civilized nations of modern times. Even subsequent to the religious dissensions of the sixteenth century, whatever progress has been made in education is mainly due to the impetus which she had previously given. In our own country, notwithstanding the many difficulties attendant on first beginnings and unexampled growth, we already find her schools academies and colleges everywhere, built and sustained by voluntary contributions, even at the cost of great sacrifices, and comparing favorably with the best educational institutions in the land, for completeness of equipment and thoroughness of training.

These facts abundantly attest the Church's desire for popular instruction. The beauty of truth, the refining and elevating influences of knowledge, are meant for all, and she wishes them to be brought within the reach of all. Knowledge enlarges our capacity both for self-improvement and for promoting the welfare of our fellow-men; and in so noble a work the Church wishes every hand to be busy. Knowledge, too, is the best weapon against pernicious errors. It is only "a little learning" that is "a dangerous thing." In days like ours, when error is so pretentious and aggressive, every one needs to be as completely armed as possible with sound knowledge,—not only the clergy, but also the people that they may be able to withstand the noxious influences of popularized irreligion. In the great coming combat between truth and error, between Faith and Agnosticism, an important part of the fray must be borne by the laity, and woe to them if they are not well prepared. And if, in the olden days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for higher responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and

influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that may devolve upon them.

Few, if any, will deny that a sound civilization must depend upon sound popular education. But education in order to be sound and to produce beneficial results, must develop what is best in man, and make him not only clever but good. A one-sided education will develop a one-sided life, and such a life will surely topple over, and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious, well-being of the people should be improved, and at least with equal care. Take away religion from a people, and morality will soon follow; morality gone, even their physical condition will ere long degenerate into the corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin. This has been so often demonstrated in the history of the past, and is, in fact, so self-evident, that one is amazed to find any difference of opinion about it. A civilization without religion, would be a civilization of "the struggle for existence, and the survival of the fittest," in which cunning and strength would become the substitutes for principle, virtue, conscience and duty. As a matter of fact, there never has been a civilization worthy of the name without religion; and from the facts of history the laws of human nature can easily be inferred.

Hence education, in order to foster civilization, must foster religion. Now the three great educational agencies are the home, the Church, and the school. These mould men and shape society. Therefore each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and the atmosphere of the home and of the Church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion. Few surely will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influences. Nor can we ignore the palpable fact that the school is an important factor in the forming of childhood and youth,—so important that its influence when not harmonizing with the influences of home and Church, is often found to outweigh and neutralize them both. It cannot, therefore, be desirable or advantageous that religion should be excluded from the school. On the contrary, it ought to be there one of the chief agencies for moulding the young life to all that is true and virtuous, and holy. To shut religion out of the school, and keep it for home and the Church, is, logically, to train up a generation that will con-

sider religion good for home and the Church, but not for the practical business of real life. But a more false and pernicious notion could not be imagined. Religion, in order to elevate a people, should inspire their whole life and rule their relations with one another. A life is not dwarfed, but enobled by being lived in the presence of God. Therefore, the school which principally gives the knowledge fitting for practical life, ought to be pre-eminently under the holy influence of religion. From the shelter of home and school, the youth must soon go out into the busy ways of trade or traffic or professional practice. In all these, the principles of religion should animate and direct him. But he cannot expect to learn these principles in the work-shop, or office or the counting-room. Therefore let him be well and thoroughly imbued with them by the joint influences of home and school, before he is launched out on the dangerous sea of life.

All denominations of Christians are now awakening to this great truth which the Catholic Church has never ceased to maintain. Reason and experience are forcing them to recognize that the only practical way to secure a Christian people, is to give the youth a Christian education. The avowed enemies of Christianity in some European countries are banishing religion from the schools, in order to eliminate it gradually from among the people. In this they are logical, and we may well profit by the lesson. Hence the cry for Christian education is going up from all religious bodies throughout the land. And this is no narrowness nor "sectarianism" on their part; it is an honest and logical endeavor to preserve Christian truth and morality among the people by fostering religion in the young. Nor is it any antagonism to the State; on the contrary, it is an honest endeavor to give to the State better citizens, by making them better Christians. The friends of Christian education do not condemn the State for not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the State to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.

Two objects therefore, dear brethren, we have in view, viz., to multiply our schools, and to perfect them. We must multiply them, till every Catholic child in the land shall have the means of education within its reach. There is still much to be done ere this is attained. There are still hundreds of Catholic children in the United States deprived of the benefit of a Catholic school. Pastors and parents should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.

But then we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none at all, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages that they have the capacity to profit by, so that, in after life, their children may "rise up and call them blessed."

THE MAINE CATHOLIC HISTORICAL SOCIETY.

The annual meeting of this society which is to be held at the Catholic Institute, Portland, Maine, on the afternoon of Sunday, March 26th, 1916, should be attended as far as possible by the members of the association, who should bear in mind that they have a two fold duty to perform, namely the payment of their annual dues, and helping along as far as their means will permit, the aims and purposes of the society.

Since the beginning of our diocesan publication, it has appeared under the joint auspices of the Rt. Rev. Bishop and the Maine Catholic Historical Society. We are conscious of the most loyal support on the part of Bishop Walsh, but we have yet to realize wherein it has been benefitted by the Maine Catholic Historical Society.

We have taken the trouble to outline work for several of the members whom we believed capable of rendering efficient assistance, but the most we have been able to get were promises which have not as yet been realized. We have at hand many letters which show evident ability to assist in collecting historic data on the years of the Church in our State, but the untiring energy has unfortunately been wanting.

Gentlemen, please try and make your society of some value to religion, by realizing the object of its existence.

The Catholic Church and Americanization

[An address delivered at the closing session of the Americanization Congress in the Metropolitan Opera House Thursday evening, January 20, 1916. The chairman of the meeting read a letter from His Eminence Cardinal Gibbons, approving the purposes of the Congress and regretting his inability to attend. This letter was accorded an enthusiastic reception, after which the chairman, Alba B. Johnson, introduced the Rev. Joseph M. Corrigan, D. D.]

The splendid Americanism of the distinguished prelate whose words you have just heard and the gracious reception which you accorded them make my task rather a pleasant privilege in presenting to you tonight the view-point of deepest interest and encouragement with which the Catholic Church enters into the spirit of the deliberations of this body.

To Americanize is to imbue the spirit of liberty, but liberty wedded to law and order, into the minds and hearts of those who seek our shores, and with whom we willingly and gladly share the privileges of our citizenship.

When God made this land to be the shelter-house of all the nations He stored it with all that speaks of material prosperity and growth; He buried beneath the mountains our untold mineral wealth; He spread by valley and plain a soil teeming with the promise of fruit and grain, and into the babbling of the brook, and the roaring of the torrent and the onward sweep of mighty rivers, He put the promise of a sea-to-sea fertility.

Having thus prepared this land for His high purpose, He caused this Republic to take its rise in one of those periods of brilliant inspiration that stand out from the records of time like beacon lights along the shore. It marked a new era in the progress of enfranchisement; it was the work of a noble band who were prepared to fight and die for the right of self-government. Another such brilliant period was vouchsafed to this young nation when the great Emancipator, having healed the gaping wound of slavery rededicated this nation to the proposition that all men are created equal. Our standard of freedom set so high and consecrated to such sacred ideals demands of us—nay, rather dedicates us to—the safeguarding of these sacred rights which are our heritage. It is in accord with this sacred responsibility that we are compelled to demand

of the newcomer to our shores a recognition of our standards of citizenship and that we exact from him whole-hearted allegiance to our aims and purposes in return for the glad hand of welcome and fellowship so ungrudgingly offered him in this land of equal opportunity,

It is in forwarding this great movement of imbuing the strangers flocking to us from all the nations of the earth with a right understanding and a proper appreciation of what we offer them that this Americanization congress finds its splendid scope and high purpose. That you will deal wisely and well with this most pressing matter, the distinguished personnel of your membership gives every assurance.

It is, however, very right and fitting that the voice of the Catholic Church should be heard in your deliberations. So great a number of these strangers belong to nations old in Catholic faith and tradition, that the Church could by no means be indifferent to the progress of this movement. And first of all, I who so unworthily voice her interest here tonight can proudly maintain that she has been no laggard in this very field, nor need she reproach herself for any failure to realize her sacred duty in forming these new citizens of our country.

There is, however, one thought so in keeping with the teaching of our ancient Church and at the same time so important for any true success or any real progress in this great movement that we believe it can well be dwelt upon in these closing hours of your congress. It is that we cannot without grievous injustice to the stranger at our door disregard the precious gifts he brings with him as his contribution to our citizenship. He comes, it is true, in poverty, but we would have traveled far from our ideals if poverty should prove a bar in this land of opportunity. He comes from tyranny and oppression, and therefore perhaps prone to resent those restraints of law and order which seem to him to hamper his new-found liberty. In this we must be patient with him, softening his bitterness and teaching him the high and holy truth, that obedience is the handmaid of liberty and law the bulwark of freedom. But, on the other hand, he comes of pure and sturdy stock; he brings national virtues of thrift, honesty and sobriety; he is willing—nay, eager—to work that he may give to his children better than he ever had; best of all, he comes in most cases with deep religious convictions.

Now, however great might be the efforts to train this stranger to true and leal fellowship with us, the task must be written hopeless if there were not precisely that foundation of simple, humble faith in God. Before such an audience as this I need make neither apology nor explanation when I declare as a fundamental principle accepted by all thinking men that deep religious conviction—a sense of a responsible dependence upon God—is the only foundation on which there can ever be

reared to completion and perfection the edifice of national greatness. Therefore, whether he comes trusting in the Jehovah of the Jew, or in the creed of the Protestant or of my own ancient faith, his religious conviction is a most valuable, nay, an essential asset in his qualification for citizenship, for whatever be our differences in dogma and creed, better far for us and for this nation the citizen, new or old, acknowledging his duty to his Maker than the one in whom has died or was never born the love or the fear of God.

So claims the ancient Catholic Church and so claiming maintains that it is treason to this Republic to undermine or filch away on any pretext whatever this fundamental requisite for citizenship. Mindful of her sacred duty toward the thousands of our faith flocking to our shores every year, not today or yesterday has the Catholic Church inaugurated this her splendid contribution to the highest type of citizenship. In this city alone there are for the exclusive use of the newer immigrants who speak as yet no English forty Catholic churches, seating about a thousand each, which are filled and emptied five to seven times every Sunday morning, and where the doctrine taught is that fundamental law of God and man, the surest safeguard of any nation's constitution, the Ten Commandments given of old on Sinai. The same story must be retold proportionally for every city, town and village where the immigrant is found. Add to this the welfare work carried on by the St. Vincent de Paul societies throughout the country, the helpful work of our religious and charitable institutions, the social service activities of our national fraternal societies, the fireside charity of our dorcas societies and visiting associations, and consider, most important of all, the care with which our schools write the law of God and man on the impressionable heart of the child who will be the citizen of a new generation, and it will be manifest how justly and with what exultant pride our Church can point to her work for the highest and noblest standard of American citizenship.

Patriotism, therefore, to be true and noble and fruitful must be consecrated by a grateful recognition that we owe to the God of nations the blessings of our citizenship. Founded thus on our faith, the love of country becomes a high and holy virtue, demanded of us indeed by our conscience, but made a treasured and loving privilege by our grateful sense of acknowledgment to our God for His bounty to the land we love. Such is the patriotism we should seek to share with all who would abide with us in national brotherhood. Such is the patriotism that will lead ever onward to greater achievement in days of peace and inspire us in time of national peril willingly to die on any battlefield of our country's honor.

—Catholic Standard and Times, Philadelphia, Pa.

The Mexican Question

The Mexican Question still remains a thorn in the side of the present administration, and from all appearances, there is little relief in sight. The Tumulty letter failed in its object. The data on the question placed before Congress, with the reservation that it was unwise to give at the present moment all the details in possession of the government is far from being satisfactory. The recent utterance of the President, if correctly reported is most unfortunate. We can easily understand the reason of Mr. Wilson's activities in behalf of our country's defense, in which every one wants the best methods and means adopted: but when the President of the United States stands before an audience in the great American Metropolis and states: "I found out what was going on in Mexico in a very singular way—by hearing a sufficiently large number of liars talk about it. It is very tedious to hear men lie, particularly when you know they are lying. * * * * * I got to know that story so by heart that the last time a deputation visited me about Mexico, I thought I would save time and told them exactly what they were going to say to me, and they went away very much confused," one certainly wishes that he had been more specific, that he had told the truth, and had given us the names of the liars. He must not expect to settle the great question in such an offhanded manner. If he refers to the representatives of the various factions that have pleaded their cause before his tribunal, well and good, though there may yet be room for discussion; but if he implies that the many representative Catholic churchmen and prominent members of the laity have debased themselves to the category of Ananias and his followers, by grounding their appeals in behalf of their brethren of the faction torn Mexican Republic, on false facts, the American public would like to know it; the Catholic citizens of the United States would welcome the facts, and the president as a strong man, should not fear to place the real situation before the fair minded people of the American Republic. If the exiled Bishops, priests and sisterhood of the Mexican church have been unjustly dealt with, and are in exile because they are the enemies of their country, and the knowledge of this fact has come to the President, why not tell it? Why permit the deception to be practiced on men like the aged, much respected, and beloved Cardinal Archbishop of Baltimore and many others whom we might mention who are loud in their denuntiations

of the Mexican situation. Cardinal Gibbons has long enjoyed the confidence of the American people, irrespective of race or creed. His long career as a leader in the Catholic church, as well as that of a distinguished citizen, unblemished by any radical or ill timed announcement gives him a standing equaled by few, surpassed by none.

When this long trusted leader stands before a delegation of representative men from our borderland city of San Antonio and fearlessly says: "The situation in Mexico is a crime against civilization. We have tried in every way to get help to those suffering from the warring factions in Mexico, and even now have $20,000 in hand to help them, but cannot send it to them. We communicated some time ago with a banker in the city of Mexico in the hope that some of the funds we had collected could be properly distributed, but soon found that nothing could be done," we know the aged Cardinal must have had good reasons for his determined stand, and frank statement.

We have been looking for some defender of the Administration's course to take up and answer the notable utterance of the Hon. Elihu Root given a few days ago in New York. Coming from a man whom Theodore Roosevelt has characterized as the "greatest man who has appeared in my time in the public life of any country, in any position, on either side of the ocean," his statesmanlike utterances are worthy of consideration and should, we think, draw a response from an apparently unwilling administration.

Mr. Root, too well known to need any introduction before an American audience, has this to say on the Mexican question:

"Duty Not Done in Mexico.

The United States had rights and duties in Mexico. More than forty thousand of our citizens had sought their fortunes and made their homes there. A thousand millions of American capital had been invested in that rich and productive country, and millions of income from these enterprises were annually returned to the United States not merely for the benefit of the investors, but for the enrichment of our whole country and all its production and enterprise. But revolution had come, and factional warfare was rife. Americans had been murdered, American property had been wantonly destroyed, the lives and property of all Americans in Mexico were in danger. That was the situation when Mr. Wilson became President in March, 1913. His duty then was plain. It was, first, to use his powers as President to secure protection for the lives and property of Americans in Mexico and to require that the rules of law and stipulations of treaties should be observed by Mexico towards the United States and its citizens. His duty was, second, as the

head of a foreign power, to respect the independence of Mexico, to refrain from all interference with her internal affairs, from all attempt at domination except as he was justified by the law of nations for the protection of American rights. The President of the United States failed to observe either of those duties. He deliberately abandoned them both and followed an entirely different and inconsistent purpose. He intervened in Mexico to aid one faction in civil strife against another. He undertook to pull down Huerta and set Carranza up in his place. Huerta was in possession. He claimed to be the constitutional president of Mexico. He certainly was the de facto president of Mexico. Rightly or wrongly, good or bad, he was there. From the north Carranza and a group of independent chieftains were endeavoring to pull down the power of Huerta. President Wilson took sides with them in pulling down that power.

The Story of Mexico.

In August, 1913, through Mr. John Lind, he presented to Huerta a communication which was in substance a demand that Huerta should retire permanently from the government of Mexico. When Huerta refused, the power of the United States was applied to turn him out. Foreign nations were induced to refuse to his government the loans of money necessary to repair the ravages of war and establish order. Arms and munitions of war were freely furnished to the Northern forces and withheld from Huerta. Finally the President sent our army and navy to invade Mexico and capture its great seaport, Vera Cruz, and hold it and throttle Mexican commerce until Huerta fell. The Government of the United States intervened in Mexico to control the internal affairs of that independent country and to enforce the will of the American President in those affairs by threat, by economic pressure, and by force of arms. Upon what claim of right did this intervention proceed? Not to secure respect for American rights; not to protect the lives or property of our citizens; not to assert the laws of nations; not to compel observance of the law of humanity. On the contrary, Huerta's was the only power in Mexico to which appeal could be made for protection of life or property. That was the only power which in fact did protect either American or European or Mexican. It was only within the territory where Huerta ruled that comparative peace and order prevailed. The territory over which the armed power of Carranza and Villa and their associates extended was the theatre of the most appalling crimes. Bands of robbers roved the country with unbridled license. Americans and Mexicans alike were at their mercy, and American men were murdered and American women were outraged with impunity. Thousands were reduced to poverty

by the wanton destruction of the industries through which they lived. The payment of blackmail was the only protection of property against burnings and robbery. No one in authority could or would give protection or redress. It had become perfectly plain that the terms upon which both Carranza and Villa held their supporters were unrestricted opportunity and license for murder, robbery and lust.

Misplaced Sentiment.

Yet the government of the United States ignored, condoned, the murder of American men and the rape of American women and destruction of American property and insult to American officers and defilement of the American flag and joined itself to the men who were guilty of all these things to pull down the power of Huerta. Why? The President himself has told us. It was because he adjudged Huerta to be a usurper; because he deemed that the common people of Mexico ought to have greater participation in government and share in the land; and he believed that Carranza and Villa would give them these things. We must all sympathize with these sentiments, but there is nothing more dangerous than misplaced sentiment. Of all men in this world, the man who had vested in him the executive power of the United States was least at liberty to sit in judgment of his own motion upon the title of a claimant to the Mexican presidency or to reform the land laws of Mexico.

The results of this interference were most unfortunate. If our Government had sent an armed force into Mexico to protect American life and honor we might have been opposed but we should have been understood and respected by the people of Mexico, because they would have realized that we were acting within our international rights and performing a nation's duty for the protection of its own people; but when the President sent an armey force into Mexico to determine the Mexican presidential succession he created resentment and distrust of motives among all classes and sections of the Mexican people. When our army landed at Vera Cruz, Carranza himself, who was to be the chief beneficiary of the act, publicly protested against it. So strong was the resentment that he could not have kept his followers otherwise. When Huerta had fallen the new government which for the day had succeeded to his place peremptorily demanded the withdrawal of the American troops. The universal sentiment of Mexicans required that peremptory demand, and the troops were withdrawn. Still worse than that, the taking of Vera Cruz destroyed confidence in the sincerity of the American Government in Mexico because every intelligent man in Mexico believed that the avowed reason for the act was not the real reason.

The Truth About Vera Cruz.

The avowed purpose was to compel a salute to the American flag. I will state the circumstances: On the 9th of April, 1914, a boat's crew from the Dolphin landed at a wharf in Tampico to take off supplies. The use of that wharf had been prohibited, and the Mexican officer in charge of the wharf put the crew under arrest, but a higher officer ordered him to hold the boat's crew at the wharf and await instructions. Within an hour and a half the crew was set free. No injury or indignity was suffered except the fact of the arrest. Immediate amends were made. The Mexican officer in command at Tampico apologized; General Huerta's government apologized; the officer who made the arrest was himself arrested and his punishment promised. The admiral in command of our fleet at Tampico demanded more public amends through a salute to our flag, but there ensued a discussion as to the facts and as to the character of the salute which the circumstances demanded, the number of guns, and how, if at all, the salute was to be returned. While that discussion was pending and avowedly because of that incident the American Government presented a twenty-four-hour ultimatum and landed an armed force and captured the city of Vera Cruz. Three hundred Mexicans were reported killed; seventeen United States marines were killed and many were wounded. At that very time Mr. Bryan, with the President's approval, was signing treaties with half the world, agreeing that if any controversy should arise it should be submitted to a joint commission and no action should be taken until after a full year had elapsed. This controversy, slight as it was, arose on the 9th of April, and on the 21st of the same month Vera Cruz was taken. Several times the troops of Carranza and Villa had arrested and imprisoned American consular officers and torn down the American flags from the consulates and trampled them in the mire, with indescribable indignities. The proofs were in our hands and no attention was paid to them. Many times soldiers of the United States, in uniform, on duty, had been shot and killed or wounded across the border by soldiers of Carranza and Villa. More than fifty of them have been killed in this way and no attention has been paid to it.

Alleged Cause Only a Pretext.

The demand of a salute to the flag was never heard of again after Vera Cruz was captured. There is not an intelligent man in Mexico who believes that the dispute about the salute was the real reason for the capture of Vera Cruz. Is there one here who doubts that the alleged cause was but a pretext and that the real cause was the purpose to turn Huerta out of office?

The people of Mexico, who saw their unoffending city captured by force of arms, three hundred of its people slain, their soil violated, a foreign flag floating over their great seaport, upon what they felt to be a false pretense, were misled into imputing a more sinister purpose still—to secure control of Mexico for the United States; and they believed that when the American troops departed, that purpose was abandoned through fear. With the occupation of Vera Cruz the moral power of the United States in Mexico ended. We were then and we are now hated for what we did to Mexico, and we were then and we are now despised for our feeble and irresolute failure to protect the lives and rights of our citizens. No flag is so dishonored and no citizenship so little worth the claiming in Mexico as ours. And that is why we have failed in Mexico.

Incredible as it seems, Huerta had been turned out by the assistance of the American Government without any guaranties from the men who were to be set up in his place, and so the murdering and burning and ravishing have gone on to this day. After Huerta had fallen and the Vera Cruz expedition had been withdrawn, President Wilson announced that no one was entitled to interfere in the affairs of Mexico; that she was entitled to settle them herself. He disclaims all responsibility for what happens in Mexico and contents himself with a policy of Watchful Waiting. But who can interfere in a quarrel and help some contestants and destroy others and then absolve himself from responsibility for the results? It is not by force of circumstances over which we had no control, but largely because the American administration intervened by force to control the internal affairs of that country instead of asserting and maintaining American rights that we have been brought to our present pass of confusion and humiliation over Mexico.

And for the death and outrage, the suffering and ruin of our own brethren, the hatred and contempt for our country, and the dishonor of our name in that land, the administration at Washington shares responsibility with the inhuman brutes with whom it made common cause."

THE MAINE CATHOLIC HISTORICAL SOCIETY.

The annual meeting of the Maine Catholic Historical Society, will take place at the Catholic Institute, Portland, Maine, Sunday afternoon, March 26th, 1916 at 5 P. M.

The Rt. Rev. Bishop plans to address the meeting, and an opportunity will be afforded to any and all who may have valuable suggestions to offer as to the best means of promoting the work of the Society.

The Venerable Oliver Plunket

1629–1681.

To the exiled children of the long suffering Celtic race, no greater tidings of joy, have of late come from the Eternal city, than the announcement that the day is not far distant, when a new name will be inscribed on the honor role of holy mother Church, a new star shine forth in her glorious annals, to proclaim to present and future generations, the heroic acts of her children in a bygone age when the hand of persecution led them one by one to the altar of sacrifice.

Among those chosen to represent the Lord, to uphold the integrity of His holy faith during the awful penal days of the seventeenth century, none was more eminent for his learning, none filled with more burning zeal for the preservation of the true faith, none holier or more saintly, than the illustrious Primate of Ireland, the sainted Archbishop of Armagh, the venerable Oliver Plunket who was sacrificed for the faith of ages, on Tyburn's bloody altar, July 11th, 1681.

For many years his cause has been before the Holy See. The Sacred Congregation of Rites has already passed the various degrees of examination, and the word now comes that the day is not distant, when the Holy Father will call Erin's faithful children to assist at the solemn ceremony of his Beatification.

That this joyous news should come from the threshold of the Apostoles is most appropriate, for it was to this same source that the youthful son of Ireland came to receive those inspirations and that training which would fit him to be a worthy follower of the many who had in years gone by graced the Church in the Western Isle.

From the County of Meath, a native of beautiful Loughcrew, a little town not far from Old Castle, it was in 1629 that the child now knows as the Venerable Oliver Plunket first saw the light of day. Of noble lineage, from his earliest years, the greatest of care was exercised in his early education by his near relative, Patrick Plunket, Abbot of St. Mary's, Dublin, later on Bishop of Ardagh, afterwards of Meath. His youth witnessed the continued struggles of the Irish people for the restoration of their former religious liberties, and the eve of Oliver Plunkets departure from Ireland in 1645, saw the unwilling Charles 1st, King of England, sending orders to the Marquis of Ormand, the new Lord Lieutenant to satisfy as far as possible the demands of his Irish subjects. A new era seemed

about to dawn for the persecuted Catholic who were now given a measure of their old time liberties, and the influential relatives of young Oliver decided to satisfy the cravings of his heart by permitting him to set out for Rome as an aspirant for Holy Orders. On his arrival in the Eternal city, the young man at once entered the Irish College which even at this early date had already been established some twenty years previous by Cardinal Ludovici. The annals of this noted institution of learning state that Oliver Plunket "devoted himself with such ardor to philosophy, theology and mathematics, that in the Roman College of the Society of Jesus he was justly ranked among the foremost in talent, diligence, and progress in his studies, and he persued with abundant fruit the course of civil and canon law at the Roman Sapienza, and everywhere, at all times was a model of gentleness, integrity and piety."

Ordained to holy priesthood at the age of twenty-five, Father Plunket remained at Rome until the summer of 1669, fulfilling the duties of a professor of theology in the College of the Propaganda, representing at the same time the interests of his unhappy country as the duly acredited representative of the Irish episcopate to the Holy See.

These were trying years for Ireland, years which saw the trial and execution of the unfortunate Charles 1st, the tyrannical reign of Oliver Cromwell, the awful massacres at Drogheda, Wexford, and everywhere a trail of blood which marked the footsteps of the tyrant until the whole country in 1652 lay prostrate. Cromwell while able to beat down the armed defenders of the Irish race, and leave their unhappy country little better than a desert, found himself unable to eradicate the Catholic faith from the hearts of the sorely tried people. Their Bishops and their priests had been laid low, their churches and religious institutions plundered, yet the children of the ever faithful Isle remained loyal to the truths so firmly planted in their hearts by Patrick, their glorious Apostle, and his many eminent disciples during the fleeting centuries of Ireland's greatness. With her leaders and her manhood in exile, driven by law to foreign service, we find them in the armies of France, Austria, Spain, and Venice, winning victories, while their wives, sons and daughters were perishing by hunger at home or slowly wasting away amid the burning sands of the West India colonies.

As one reads today the works of admittedly fair-minded historians on Erin's days of trial and privation simply because of her adherance to her precious heritage of the one true faith, one is hardly prepared to see the monsters of Pagan Rome outdone, in a more favored age, by those who were forging the shackles of an English tyrant on the temporal and religious freedom of a sister isle.

"In former times," says Lingard, "the chief governors dared not execute with severity the laws against the Catholic priest-

hood, and the fugitive easily found security on the estates of the great landed proprietors. But now the Irish people lay prostrate at the feet of their conquerors; the military was distributed in small bodies over the country, their vigilance was sharpened by religious antipathy and hope of reward; and the means of detection were facilitated by prohibition of travel without a license from the magistrates. Of the many priests who still remained in the country, several were discovered, and forfeited their lives on the gallows; those who escaped detection concealed themselves in the caverns of the mountains, in the lonely hovels raised in the midst of the morasses, whence they issued during the night to carry consolation of religion to the huts of their oppressed and suffering countrymen."

The picture left us by the great English historian is far from being overdrawn; it gives only a faint idea of the condition of Ireland during the years of Oliver Plunket's stay in Rome. The death of Cromwell, September 3, 1658, and the triumph of the Prince of Wales who in May, 1660, ascended the throne of his murdered father, Charles 1st, seemed to presage the dawning of better days. The period of reconstruction which now followed embracing about ten years saw the return of many, including the Duke of York, and even Charles himself to the old time faith of the Realm. To no one did these promising days bring greater joy than to the Holy Father, Clement IX, who judged the moment opportune for the rehabilitation of the Church in Ireland. Giulio Rospigiliosi whom Ranke in his lives of the popes, characterizes as "the best and kindest man that could possibly be found," had long known the brilliant young Irish scholar whose society he had so often enjoyed, as that of a kindred spirit along the lines of "gentleness, integrity, and piety." When the Sacred Congregation of the Propaganda proposed Dr. Plunket for the vacant see of Armagh, his friend Clement IX readily confirmed the nomination, and the consecration of the Archbishop elect accordingly took place at Ghent, Belgium, November 30, the feast of St. Andrew, just a few days before the death of Clement IX, which occurred on the 9th of December, 1669.

As there were still many matters to be arranged with the English authorities regarding the status of the Catholic church in Ireland, the new Archbishop felt it necessary to spend a few months in London where he succeeded in having the spirit of many of the anti-Catholic laws greatly modified, so that he did not take possession of his See until about the middle of March, 1670,—Ireland's early springtime, when religion like vegetation burst forth anew under the guidance of the zealous and watchful chief shepherd. Like nature, the faith had only been dormant during the terrible winter of persecution, and now that the springtime of justice had in part dawned, we must not be surprised at the marvelous labors of the devoted Archbishop of

Armagh. We are told that he confirmed, during the first three months in his diocese, about 10,000 of the faithful of every age and rank of society. From one of his letters to a friend in Rome, written in December, 1673, we learn that he had then administered the Sacrament of Confirmation to over 48 thousand people.

The Archbishop did not find all these people awaiting him in well arranged churches, or carefully drilled ranks, but had for the most part to seek them from cabin to cabin, or assemble them in secluded corners beneath the native oaks, for the ravages of the despoiler had laid low the churches and had left the people no altar save that which they might improvise within the sheltering walls of their humble homes, or beneath the starry heavens. With his priesthood scattered or destroyed, it was necessary to begin anew, to educate, to ordain, to establish ecclesiastical discipline, and restore that order so essential to the existence of the Catholic church. Dr. Brennan, Archbishop of Cashel, and intimate friend and companion, thus describes his saintly associate: "During the twelve years of his residence here, he proved himself vigilant, zealous, and indefatigable, nor do we find within the memory of those of the present century, that any primate or metropolitan visited his diocese and province with such solicitude and pastoral zeal as he did,—benefitting as far as was in his power, the needy; wherefore he was applauded and honored by both clergy and people."

Archbishop Plunket did not however enjoy a long period of freedom for the development of religion in his diocese; he had in fact hardly inaugurated his many and varied plans for the correction of abuses, ere the storms of persecution again burst around his devoted head. Charles II while well disposed, lacked strength of character so essential for these trying times; he had for a long period upheld the Irish lord lieutenant, Ormond who had earnestly endeavored to develop the resources of his unhappy country. But even though he had been a friend of Charles during his exile, the Monarch finally yielded to the importunities of Ormond's many enemies, and removed him from his office of Governor-General of Ireland. Lord Robartes, his successor, was as Lingarde remarks, "a man of rigid notions and repulsive manners," who "only held office long enough to earn the dislike of the Irish, and disappoint the expectation of the cabinet." Succeeded in turn by Lord Berkeley of Stratton under whom through the instrumentality of a commission, force was brought to bear on the English House of Commons which eventually forced Charles to withdraw his proclamation of indulgence towards the Irish Catholics and permit the enforcement of the infamous Act of Settlement which implied the banishment of the Catholic priesthood from the kingdom.

These new trials soon involved the illustrious Primate of all Ireland, who heroically resolved to share the lot of his

people. In one of his letters quoted by His Eminence, the late Cardinal Moran, in which Dr. Plunket briefly narrates some of the privations which he endured in common with the Archbishop of Cashel and many others, we read: "The snow fell heavily, mixed with hailstones which were very large and hard. A cutting north wind blew in our faces, and the snow and hail beat so dreadfully in our eyes that up to present we have scarcely been able to see with them. Often we were in danger in the valleys of being lost and suffocated with the snow, till at length we arrived at the house of a reduced gentleman who had nothing to lose. But, for our misfortune, he had a stranger in his house by whom we did not wish to be recognized, hence we were placed in a garret without chimney, and without fire, where we have been for the past eight days. May it redound to the glory of God, the salavation of our souls, and of the flock entrusted to our charge."

Finally seized, the heroic Archbishop was first brought to Dublin Castle afterwards to London where his trial took place in the early summer of 1681. In these days of treachery and perjured testimony, a trial always meant a conviction and a speedy execution. The learned Archbishop of Armagh formed no exception to the general rule; surrounded by what has been Ireland's bane for many a century, the paid informer, and the hired cutthroat, the life of him who had been justly termed at all times, "a model of gentleness, integrity, and piety," was soon sworn away, and nothing now remained but the altar of sacrifice, for the son of a noble ancestry, the flower of the Roman schools, the honor and glory of the Church of Ireland.

To Tyburn, therefore, came Oliver Plunket, on Friday, July 11th, 1681, and the echo of the historic "Deo Gratias," which the illustrious Primate of All Ireland had pronounced on hearing his unjust sentence had hardly expired, ere his blood was mingled with that of the martyrs.

MEMBERSHIP IN THE MAINE CATHOLIC HISTORICAL SOCIETY.

We have received notes of inquiry from former children of the Church in Maine, who now reside in other States, asking information regarding the conditions of membership in this society. To all such we would say, send your name, together with the annual dues, $1.00, to the secretary, the Rev. T. H. Houlihan, 307 Congress St., Portland, Maine. The application will then be presented at the meeting of the Society, Sunday, March 26th, 1916, and we have no doubt but that the members present will gladly accord the privileges of membership not only to the resident Catholic of our Diocese, but to all other faithful members of the Church who may wish to continue some little relationship with their early associations.

Y. M. C. A.—Methods

A study of the Young Men's Christian Association presents an interesting problem. In its appeal for members and support this well organized and splendidly administered society introduces itself as a body of men organized to promote the physical, mental and moral interests of its members. While it is Christian in name and designed to work along lines of Christian endeavor, it declares itself to be non-sectarian and as such presents its claim for support from the general public regardless of denominational lines. On the same theory it has asked and been accorded privileges by the Government which has presumed to find nothing in granting those privileges that is contrary to the American idea of separation of Church and State.

The attitude of the Church towards the Young Men's Christian Association has been a fruitful source of discussion among the friends of the organization. That some Catholic people do not appreciate our position is evident from the roll of membership in the society which is said to include some thousands of Catholic boys and young men. The ready answer is that they joined to get the material advantages and have nothing in common with the religious side of the Association. Our objection to the Y. M. C. A. may be summed up in two indictments—it is essentially a Protestant organization and sails under false colors, thereby preaching a gospel of deceit. The first objection does not affect the Protestant members. Viewed solely from the ground of its Protestant character the Y. M. C. A. may be a very beneficial thing for Protestant boys and young men. Our second indictment is a grievous one and if true it should condemn the organization in the minds of all right thinking people.

The charge is based on the appeals made to the public on many occasions and on pleas advanced for recognition of their work by the Government. When the Y. M. C. A. makes a public appeal for funds, it bases that appeal on the broad Christian character of their work, a work that knows no creed or sect. It has on many notable occasions put itself forward for recognition as a non-sectarian organization that holds out equal rights and privileges to all, irrespective of creed. It goes before the Government as a body of philanthropic young men who are interested in a very particular manner in the Americanization of the Indians and Filipinos. As such it has received and is today receiving special privileges for which the tax payers are assessed and which, according to the Constitution, can not be given to a sectarian society. Here lies the deceit and false pre-

tences of the Young Men's Christian Association; here is the principal and most damning charge made against it.

The Y. M. C. A. is a distinctly sectarian organization. It is Protestant in its very essence. In the first line of its constitution it declares itself a Christian society. It defines the term and by the definition it outlaws every member of the oldest and largest Christian denomination in the world. It bars the members of that denomination from holding office, thereby denying that they are Christians. This is reason enough that Catholic authorities should so positively forbid Catholic boys and young men from joining the Y. M. C. A. Eliminating the positive dangers to faith by the associations a Catholic must form as a member of this Protestant society, a decent pride would prohibit support of any organization that brands the Catholic Church as not fit to be called Christian.

Broader than this is the charge that the Y. M. C. A. is asking support from the public and recognition from the Government as a non-sectarian society. When money is solicited on that plea it is money obtained under false pretences. It is contended that when the Government recognizes it we may condemn the Government for doing it but we can not blame the Y. M. C. A. for taking every advantage. The answer might satisfy were we dealing with a gang of porch climbers or horse thieves. One does not look for honesty among them. It is quite different when we are dealing with a body of men who call themselves a Christian organization. When the President of the United States assisted at the first Pan-American Mass in Washington the loudest howl about separation of Church and State came from men prominent in Y. M. C. A. circles. Dishonorable hyprocrisy was in every line of this protest for these same men were sponsoring Y. M. C. A. activity in Government institutions. This organization is supposed to stand for Christian principles, yet it is guilty of un-Christian deceit. It stands for the American idea of separation of Church and State and yet it has organized a great proselytising campaign in the Philippine islands and in some of our Indian Schools.

A short time ago the actual sectarian and Protestant character of the Y. M. C. A. was established. It was a case in Portsmouth, Va., involving the legal status of the organization as competent to receive a grant from the state or municipality. The city authorities were deliberating on the transfer of a parcel of real estate to the Y. M. C. A. for the carrying out of its purpose. Doubting their right to do so they appealed to the City Attorney for an opinion on the legality of such a transaction.

In reply to their request the City Attorney, John W. Happer, set forth the provisions of the Virginia Constitution governing such cases. It seems that the Virginia Constitution authorizes the General Assembly of that State to extend to cities and towns the right to make appropriations of public funds, personal prop-

erty or real estate to any charitable institution or association "providing that such institution or association is not controlled in whole or in part by any church or sectarian society." The Y. M. C. A. contended that the words "sectarian society" should not be construed to mean a non-denominational Young Men's Christian Association. The opinion of Mr. Happer was: "Admitting the Young Men's Christian Association to be a charitable institution as contended for, the real question arises, is it a non-denominational Young Men's Christian Association? A non-denominational Christian Association in my opinion is one in which all Christians or believers in Christ have an equal right to participate upon the same terms and conditions. Is this so of the Young Men's Christian Association of this city? We are told it is managed and controlled by its active members and to be an active member one must be a member of a Protestant Church. Is not this requirement an exclusion of all Christians who are not members of the Protestant faith or churches. Any yet are there not many Christians who are not members of a Protestant Church? If these propositions be true then how can it be said that this Association is a non-denominational Young Men's Christian Association? Yet it must be in order to be a recipient of the city's bounty."

In accordance with the opinion given the City Council decided that it had no right to make donations to the Young Men's Christian Association of the property in question as a site on which to erect their proposed building.

We have no quarrel to pick with the organization, its members or its supporters. We can not conscientiously commend the deceit practiced to get a parcel of land from the city of Portsmouth. If a man believes in this particular brand of Christianity it is not on our conscience. We do object to the Young Men's Christian Association being made a public institution and getting special recognition and privileges from the United States Government.

The Catholic Register, Kansas City, Mo.

1861—Our First Volunteer Soldier

The Most Reverend John Ireland, D. D.

Honor to whom honor is due—a salute to an American, the first to enlist as a volunteer soldier in the army of the Civil War—Josias R. King.

It was on the fifteenth day of April, 1861. Abraham Lincoln in Washington was signing his name to the proclamation calling for seventy-five thousand men to guard against rebellion the flag of the Nation. Alexander Ramsey, Governor of Minnesota, was standing by; the signature written, Governor Ramsey at once made offer of a regiment from Minnesota—the first governor to give response to the proclamation. A few moments later the wires were speeding to the Capitol in St. Paul the call to arms; a few moments later the message of the Lieutenant Governor was on its way to the head-quarters of St. Paul's militia, the Pioneer-Guard, declaring the roster open for enlistments. Josias R. King was in the drill-hall, and instantly he exclaimed: "Write down my name." And so the Union had its first volunteer soldier, before the Proclamation of the President had time to be obeyed in any other spot in the United States of America.

Josias R. King, we salute you as you stood youthful and patriotic in the drill-room of the Pioneer-Guard, as, quick and joyous, you rushed aside all hopes, all promises opening before strength and talent, to serve the Union, to die in doing so, were the sacrifice of life to be required of you.

Josias R King, fifty-five years later, today lifeless, motionless, we salute you for your act of the fifteenth day of April, 1861; and over your coffin we salute the flag of the American Union, today so glorious, so powerful, because you, and the hundreds of thousands of others, equally loyal and brave, hurried to its defense in its moment of supreme peril!

The murderous cannon balls had swept across the waters of Charleston Bay, bearing insult and defiance to the Star-spangled flag. It was the wild threat of rebellion, the wild threat of the disruption of the Union, of the ruin of the Republic of America. And as Fort Sumter fell, the Union was doomed to fall, were not the American patriots the legion. But the patriots were the legion, re-echoing through the land the words of Josias R. King in St. Paul—and the Union was saved.

Fellow-Americans, shall we, in the name of peace, blame the soldiership of Josias R. King, the soldiership of the hundreds of thousands who with him buckled on their swords, to defend against its foes the Union of America! Shall we, on this Lincoln Anniversary blame Abraham Lincoln who called the American people to arms, blame the thousands and thousands of Americans who died on the battle-field, the thousands and thousands who, the war over, returned to their homes to serve the country in peace, as they had served it in war, ready, however, again to serve it in war, did the call to arms again go forth from the White House in Washington! No, fellow-Americans, a hundred times no! Rather, honor and blessing attend their names and memories!

War, we readily confess, is terrible. No government, no people should view it with light-heartedness. A needless war we abhor, yet more so, an unjust war. But at times there is the necessary war—necessary in order that ruin, or dishonor be averted from the nation; and when the necessary war confronts us, we accept it without hesitation, whatever the miseries, the sacrifices implied in its exigencies. The individual, indeed, has his value; but above that of the individual is the value of the family; and above the value of the family and of the individual there is the value of the nation. Without the nation the individual and the family have no security of life or of property, no hope of peace or of progress. When the issue at stake is the social collectivity, the nation, sacrifice of life or property must at once be made to save its inviolability of welfare and of honor.

Silenced be the tongue that tells of peace, as the sole blessing to be coveted, and invokes upon the nation submission at all costs. We hear too much of this peace, which is nought else than the destruction of the Nation, and with this destruction, the destruction, too, of what it pretends to uphold as of paramount importance, the family and the individual.

Let not the teachings of holy religion be made an argument in favor of peace at all costs. Peace is the ideal put forward by religion. If the teachings of religion were the universal practice among men and nations, universal peace would reign; there would be no injustice to be rectified, no passion to be suppressed, no wrong to be righted. But until the ideal human world is a reality, until the moral millenium has come into form and fact, at times peace must give way to war. When the invader threatened the freedom of the people of Israel, and Antiochus levelled to ashes their altars and hearth-stones, Judas Maccabeus cried out to his fellow-countrymen: "Let us arise, and go out against our enemies, if we may be able to fight against them;" and when counselled by timid friends to take to flight, he said: "God forbid that we should do this thing, and flee away from them; but if our time be come, let us die man-

fully for our brethren, and let us not stain our glory." The leader of the people of God was no advocate of peace at all costs. He marched to battle; he died for his country; and for ages his name has been praised and venerated. It is the great apostle, Paul, who wrote: "For he (the prince) beareth not the sword in vain. For he is God's minister, an avenger to execute wrath upon him that doeth evil." This is war—war waged in the name of the Almighty God—war against the evil doer, who menaces the individual, the family, or the nation itself. The Almighty is the God of peace, when peace is worthy of men; but the Almighty, also, is the God of armies, when war is necessary.

Peace, at all costs! In our municipal administrations shall we for the sake of peace dismiss police-guards, close court-rooms and prisons? Why, then, in national affairs, for the sake of peace break up our army and our navy or so reduce them to frailty of proportions that the nation be impotent to defend its righteous prerogatives?

Let the flag speak its mystic language—the flag of America—the flag now entwining the mortal remains of the man, who was the first to pledge his life to the salvation of the country in the fateful year of 1861—Josias R. King!

Josias R. King is no longer among the living. May the spirit which quickened into burning flame his love of America, still be with us, still be the spirit stirring to very depths the souls of the American people! Without that spirit America it lost; the Star-spangled banner crumbles into death and disgrace. The fatal day will have come to America—may the God of nations never permit its dawn—when, through its own gifts of materialistic prosperity and social felicity, its citizens so engross themselves in wealth and pleasure as to forget the higher visions of the nation's life and honor, and be made incapable of sacrifice even unto death in its behalf.

May the spirit of Josias R. King, the spirit of the millions of Americans, who with him leaped forward into the battle-field to save the nation, be immortal in America, that America itself be immortal. It is said by some that henceforward no war will come to America, that no preparation against war is necessary, or that, should war, perchance, ever come, the time for preparation is when danger is present. That war do not come is our fervent prayer. But, as man are, and as nations, made of men, are and will be—we are never sure that war will not come. Misunderstandings as to the interpretation of rights and of laws are possible at any moment; outbreaks of pride and of ambition are possible; and war follows. We know the intricate complications of international relations; we should know the contingencies involved in those relations. America no longer finds safety in isolation or remoteness from world-wide interests and movements. The interests of America lie far beyond

her own borders; other nations believe that their interests lie far beyond their borders, even, perhaps, across those of America. Let America be ready to defend against all peril, the integrity of its soil, the policies it holds to be vital to its welfare, the honor that should ever attach to the flag, the symbol of its strength and its hopes. Nor let America confide tranquilly in its latent undeveloped forces, to be brought into efficient activities, when the need is right at hand. Common sense, intelligent observation of history's pages tell too plainly that no nation can be weak today in preparedness and strong on the immediate morrow in power of action. The country should at all times be so marshalled that no foe should even dream of threatening it or bidding its flag droop its folds in submissive fear were this only for one single day. This, the patriotism that will save America: the patriotism that should ennoble every American citizen.

Peace—yes, when peace means safety and honor; but war, when safety and honor sound the call; and that war bring no disaster let America be ready always to meet the foe, whencesoever a hand is uplifted against the Star-spangled banner.

The Archbishop then dwelt upon the military career of Josias R. King, who entering the army as a private soldier, retired from the service with the rank of Colonel. As he had been in the days of war the good, the brave soldier; so, in the days of peace, he was the good, the dutiful citizen, winning always from his fellow-citizens esteem and affection—honored in life as today he is honored in death.

The Archbishop continued: And what was best in Josias R. King, what today stands as his highest record before the judgment-seat of the Eternal God—he was through his whole life the staunch, openly-professed, practicing Christian. Born and baptized in the Catholic faith, in all the situations of his long career he was its loyal son. His faith was the spring, the inspiration of his life. With him, to be the valiant soldier, the good citizen, was a duty of religion. He lived the true Catholic, ardent of faith, loyal of practice. He died, blessed and consoled with all the sacramental graces of religion. We pray for the peace of his soul in the bosom of the Almighty God; and, as befitting to us, at the funeral of the brave soldier, we pray for the continued greatness and glory of America.

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The Catholic Church in Maine

Sebastian Râle would have been surely doomed to bitter disappointment, had he placed any reliance in the few promises held out to the Indians by Governor Shute in the closing hours of the Arrowsick Conference, if such it may be called, for the more one examines the minutes of this historic gathering, the more one is led to consider it as an occasion on which the Indians of our State were assembled to listen as it were to the reading of a riot act by an English governor who knew little or cared still less for their oft stated grievances but who had come to tell them in plain language that they must accept existing conditions and prepare for still greater sacrifices.

The promise to establish trading-houses, to give them favorable interpreters, and the advantages of skilled mechanics, if faithfully observed, might have proven of some material value to the already sorely tried natives, but when we remember that trading-house advantages were as one sided, as were all other arrangements offered by the Colonial authorities, and that the intoxicants there sold in abundance to the untutored Savage simply proved his undoing, we easily see how infinitely superior was his condition when he had to depend on the few bare necessities afforded by his forest life, to the so called blessings placed at his disposal by the questionable favor of our New England authorities.

At his best, the Indian was but the product of rude nature; whatever may have been his initial status, passing generations had left only the survival of the fittest, a being strong in body, but weak in mind, and fickle as the zephers of a summer day. His confidence once gained, easily led along the paths of righteousness, but like his more favored European brother, never immune to evil, yet more prone simply from lack of experience and long time training. What little stability of character the Maine Indian now possessed was the result of Christian teachings instilled into their heretofore untrained natures by the sublime lives and heroic efforts of the self-sacrificing missionaries. For upwards of a quarter of a century, the sands of the life of Sebasian Râle had been spent in uplifting the destines of the primal occupants of our soil; for nearly 25 years he had now been teaching them the beauties of the Catholic faith and we in truth search in vain for any evidence that his life among them had been for any other purpose. Catholicity in all its purity, has never denied to man the right to defend his country, his home, his ancestral estates. Christianity has ever permitted man

to defend his fireside against the unjust aggressor, and the Sainted Râle would have been unfaithful to the duties of his sublime calling, had he acted otherwise than he did in this great hour of trial for his devoted people.

Such was the outcome of the Arrowsick conference, a determination to gradually occupy the Indian hunting grounds, and that this might be more easily accomplished, to destroy the influences of the missionary among the shattered remnants of the once powerful Indian tribes of our State. To attain the first result, it was only necessary to await the ever advancing tide of emigration to bring about the second, the Rev. Joseph Baxter whom the Massachusetts Assembly had subsidized at £150 a year, at once began his work among the Kennebec Indians. Notwithstanding the chiefs had already politely declined his services at the Arrowsick conference, "Baxter," as Parkman well says, "with the confidence of a novice, got an interpreter and began to preach, exhort, and launch sarcasms against the doctrines and practices of the Roman Church." "With no experience of Indian life or knowledge of any Indian language," as the same illustrious author remarks, Baxter "entered the lists against an adversary who had spent his days among savages, had gained the love and admiration of the Norridgewocks, and spoke their language fluently." That Gov. Shute should inaugurate such a scheme shows only too clearly how lightly he held religious convictions; that he should have chosen an instrument so inadequately equipped, proves that he believed the plan of easy accomplishment. But the Colonial governor perhaps realized that while it required a master hand to construct and upbuild, the destroying angel need only sow the seeds of discord in order to pull down and destroy the picture so beautifully painted by our famed New England historian. "At Norridgewock, on the banks of the Kennebec," wrote the illustrious Bancroft in the first editions of the "History of the Colonization of the United States," Vol. III, p. 333-334, "the venerable Sebastian Rasles, for more than a quarter of a century the companion and instructor of the savages, had gathered a flourishing village round a church which, rising in the desert, made some pretensions to magnificance. Severely ascetic,—using no wine, and little food except pounded maize,—a rigorous observer of the days of Lent,—he built his own cabin, tilled his own garden, drew for himself wood and water, prepared his own hominy, and, distributing all that he received, gave an example of religious poverty.

"And yet he was laborious in garnishing his forest sanctuary, believing the faith of the savage must be quickened by striking appeals to the senses. Himself a painter, he adorned the humble walls of his church with pictures. There he gave instructions almost daily. Following his people to their wigwams, he tempered the spirit of devotion with familiar con-

versation and innocent gayety, winning the mastery over their souls by his powers of persuasion. He had trained a little band of forty young savages, arrayed in cassock and surplice, to assist in the services and chant the hymns of the church; and their public processions attracted a great concourse of red men.

"The government of Massachusetts attempted in turn to establish a mission, and its minister made a mocking of purgatory and the invocation of saints, of the cross and the rosary. 'My Christians,' retorted Rasles, 'believe in the truths of the Catholic faith, but are not skilful disputants;' and he himself prepared a defense of the Roman church. Thus Calvin anl Loyola met in the woods of Maine. But the protestant minister, unable to compete with the Jesuit for the affections of the Indians, returned to Boston, while 'the friar remained the incendiary of mischief.'"

We think that Father Râle made a mistake in taking Baxter or his work seriously. Entering a controversy with the protestant missionary only served to cloud the real issue by calling attention to what after all was only an experiment of small importance. The correspondence which took place between the Jesuit missionary and the Rev. Mr. Baxter, while clearly showing the superiority of the disciple of Layola to the follower of the cheerless Calvin soon degenerated to one of personal abilities in which again the educational merits of Father Râle easily outrank those of Mr. Baxter. However like all similar attempts, the move was well supported and represented the well expressed sentiment of the English colonists, hence it is not surprising that Father Râle gave it a prominence which it little deserved.

The scene of Mr. Baxter's evangelical activities was probably confined to the lower waters of the Kennebec. We have seen no evidence, and we know of no reason for supposing that he ever visited the settlement at Narantsouac, so beautifully described by the historian Bancroft. The life of privation at the Indian village could have few attractions for one to whom the dogmas of religion meant so little, so that Mr. Baxter undoubtedly found it far more congenial to remain in the vicinity of the English habitations near the mouth of the Kennebec where he hoped to have "a small praying-house" erected according to a petition signed by three of his supposed followers, which was duly sent to the English Governor. His success however does not seem to have warranted the Governor in acceding to his request, so that tiring of a hopeless task, Mr. Baxter soon bade farewell to the mission fields of our State.

The Rev. Thomas J. Campbell, S. J., in his work "Pioneer priests of North America," Vol. III, p. 290, thus touches on Father Rale's controversy with Mr. Baxter: "Having thus arranged the land question, Shute now set himself to adjust the religious difficulty. He commissioned the Reverend Joseph Baxter, 'who is said to be of the family of the famous Richard

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Baxter, as well as a man of distinction in the ministry and in the Colony' to establish an Indian school at Old Town, a village on an island of the Penobscot above Bangor.

"The school was indeed begun and a number of letters were exchanged between the minister and the missionary. In these letters not a little of the 'odium theologicum' is displayed on both sides, particularly by Baxter, who found after a while, that he could do nothing with his little copper colored scholars. So he went back to Boston and the incident was closed."

Parkman in his work entitled "A Half Century of Conflict," Vol. 1, 230, after having dwelt at some length on the correspondence between the Catholic and the Puritan missionary, states: "Râle says that Baxter gave up his mission after receiving the treatise on the infallible supremacy of the true Church; but this is a mistake, as the minister made three successive visits to the Eastern country before he tired of the hopeless mission."

In that deeply interesting work "Letters edifiantes," p. 137, Father Râle offers an explanation for having begun the useless epistolary controversy with Baxter. "I thought," writes Father Râle, "that I should oppose these first steps towards the seduction of my people. I frankly wrote to the minister, that while my people believed the truths of our holy Faith as taught by the Catholic Church, they were not sufficiently well versed in them to carry on a controversy, and that it consequently appeared that his objections required an answer on my part, and that it would therefore be a pleasure for me to discuss the matter with him either personally or by letter."

In the same volume of edifying letters, we find it stated that Baxter actually opened his school on the Kennebec, that he sought the Indian encampments, caressed their children, loaded them with presents, and urged them to come and see him.

He kept up this work for two months without being able to get a single child to attend his school. Not knowing which way to turn, he now began to question their parents on their belief, to ridicule the practices of the Catholic religion, the sacraments, the belief in purgatory, the invocation of the saints, the use of the sacramentals, such as the rosary beads, crucifixes, images, etc.

We confess our inability to find any authority for placing this first attempt at proseletism of the Catholic Indians at Old Town on the Penobscot as stated by Father Campbell in his excellent work. Careful examination of documentary evidence at hand in our opinion seems to favor the summer season for this educational move on the part of Governor Shute, and that the lower regions of the Kennebec was the scene of the Rev. Joseph Baxter's "hopeless mission" for the perversion of the Catholic Indians of our State.